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**SERMON**

**PREACHED AT THE  
FUNERAL  
OF**

**Mr. Joseph Alleine,**

**BY**

**Mr. GEORGE NEWTON, late Minister  
of Taunton in Somersetshire.**

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*Rev. 14. 13. Blessed are the dead which die in the  
Lord from henceforth: Yea, saith the Spirit, that  
they may rest from their Labours, and their works  
do follow them.*

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**L O N D O N,**

**Printed for and sold by Nevil Simmons, at the Princes-Arms  
in St. Pauls Church-Yard, and Dorman Newman at the  
Kings-Arms in the Poultry. 1673.**

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M: G E O R G E S  
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Rev. 14. 13. Blessed are the dead which die in the Lord from henceforth: Rest, ye from their labours, and their works do follow them.

L O N D O N

Printed for and sold by Neill Simmons at the Bible Store in St. Pauls Church-Yard and Thomas Widdowes at the Kings Arms in the Strand 1793.

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 Luke 23. 28. *Daughters of Jerusalem, weep not for me, but weep for your selves, and for your Children.*

What Subject fitter for this sad occasion, than a theme of weeping? what Language can we better speak, or more agreeable to the dark Providence that we are under, then sighs, and cries, and lamentations? How *merciful was God to him*, whom he hath taken to himself, and how *severe to us*, in this stroke? and oh what hard and stupid hearts have we? should we be so insensible of Gods heavy Indignation, and our irreparable loss, as to give him just occasion to complain, as in *Jeremiah, 5. 3. I have smitten them and they have not grieved.* You of this Congregation have reason to sit down in bitterness, *because the Almighty hath dealt very bitterly with you.* And to cry out as sometimes *Joash* did over *Elisba, 2 Kings 13. 14. My Father, my Father, the Chariots of Israel and the Horsemen thereof:* and as *Rachel*, once to weep, and hardly to be comforted, because he is not: and for my part I shall take up *David's* Lamentation over *Jonathan*, with *David's* affections, *2 Sam. 1. 26. I am distressed for thee, my Brother, very pleasant hast thou been unto me.*

But me thinks I over-hear him who being dead, yet speaketh, calling upon us in our Saviours words, *weep not for me.* As for my own part, I have rest for labour, joy for sorrow, peace for trouble, ease for pain; I feel no aking Bones, no falling fits, no strained sinews, no distortions, no convulsions in the Grave. And for what I find in Heaven you shall know when you come thither. My refreshing time is come, God hath now wiped clean away every tear from my eyes; and every drop of sweat from my Face, and every sad thought from my heart; and therefore I forbid your tears for me, *weep not for me.* But if your swelling passions must have vent, consider whose the loss is. Alas, it is not mine but yours; and therefore turn the stream into the right Channel, *weep not for me, but weep for your selves and for your Children.*

These

These were our Saviours words sometimes, in which he puts a stop upon the sorrow and the tears of those, who wept too much even at the death of Christ himself. Dead he was in Law already, condemned by *Pilate*, delivered to the *Roman Band*, to guard him to the place of Execution. Such tragical appearances are usually attended with a multitude of lookers on, and by how much the greater, and more remarkable the person is who is to suffer, so much the greater is the concourse. And hence it was that such a heap of people followed Christ, on whom the eyes of the whole Nation of the Jews were fixed, though with different affections; some to secure him from a rescue, some to mock him and deride him; some to gaze upon the Prisoner and observe his carriage in his dead march, and some to see the Execution. Among the rest, there were a sort of people that bewailed his death, of whom it is observed that they express their grief in tears. I make no question there were *men* that wept, but because *women* usually have moiister brains, and less command upon their passions, and so are more inclinable to vent their sorrow in a flood of tears than men, especially, because their passions are not much regarded neither; so that there was no fear or danger though they were free and open in their sorrow. Hence it is that there is no notice taken of any other tears but theirs, in the Verse before the Text, and that our Saviour turns himself, and directs his Speech to them in the words that have been read, *Daughters of Jerusalem weep not for me, but for your selves, and for your Children.*

Now in this Speech of Jesus Christ we have especially to be considered two things, a *prohibition*, and a *permission*. In the first place we have the *prohibition* of our Saviour, in which he forbiddeth them to weep, *Daughters of Jerusalem, weep not for me.* And in the second place we have his *permission*, in which he alloweth them to weep; *but weep for your selves, and for your Children.* And yet you see he doth not here command and forbid the same things in the same respect, yet in relation to a diverse object. In relation to himself he forbiddeth them to weep, *weep not for me.* In relation to themselves, he alloweth them to weep, *but weep for your selves, and for your Children.*

The total final and irreparable ruine of *Jerusalem* was near  
at



at hand, *our Saviour had it in his eye when he spake these words. He wept apace for this himself but a little while before, as you may see, Luke 19. 41. He beheld the City and wept over it. First he beholds it with his eye, and then his eye affects his heart; wo and alas! saith he, (while in a pang of holy pity and compassion, the tears come flowing down his cheeks,) If thou hadst known even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes. And therefore he alloweth them to weep for this, who are to have a share and portion in that dreadful desolation. But for himself, who willingly submitted to the death which he was leading to, and all the other circumstances of his passion; who was beloved of him who had appointed and designed him to R, who was God as well as Man; and therefore able to endure it, and to overcome it too; and who was shortly to be rescued from the jaws of death, and so triumphantly to enter into Glory: he forbiddeth them to weep, *weep not for me, but weep for your selves, and for, &c.**

So that the purpose of our Saviour is not wholly to suppress, but to rectifie their sorrow. They wept for him out of a childish kind of pity, but they wept not for their sins, nor the unseen calamities that were about to come upon them. And therefore Christ endeavours to withdraw their sorrow from the *wrong*, and fix it on the *right* object. And to this end he shews them why they should not weep, and why they should. *weep not for me, but for your selves, and for your children.* Two Observations lie before us in the Text. The first, *That it is not unlawful nor unfit sometimes to express our grief in tears.* The second, *That we are very subject to misplace our grief, and to mistake the ground and object of our sorrow.* I shall speak to these in order, beginning with the first.

*Dott.* That it is not unlawful nor unfit sometimes to express our grief in tears.

We have our Saviours warrant for it in the Text, *weep for your selves, and for your children.* There weep and weep on. How often are we called upon to weep in Scripture? Oh what a cloud of weepers shall we find there, who are all witnesses to this great truth! And some of them the *wisest* and the *holiest* mentioned in the Book of God, without exception. Our Saviour Christ himself, the holy One, and the Wil-

dom

dom of God, was a very great Weeper. He was a *man of sorrows*, not of a few, but many sorrows, *Isa. 53. 3.* You never read he *laughed* in all his story, but you find he *wept* often. In the days of his flesh he *offered up strong cries and tears to God, Heb. 5. 7.* He wept for his beloved *Lazarus, John 11. 35.* And if we do the like on this occasion, we have a great example in our eye. He melted over poor undone *Jerusalem* with many tears, who had over-pas'd the day of her gracious Visitation.

Look up and down among the poor afflicted and distressed people of the Lord and you shall find that tears have been as ordinary with them, as their daily food. Thou *feedest them, saith Asaph, Ps. 80. 5.* With the bread of tears, and givest them *tears to drink.* Tears were both their meat and drink, and it seems they had their fill of this Diet. This was the *Legacy* our Saviour left to his Disciples, *ye shall weep, John 16. 22.* It is observed of the Saints, they *sow in tears*, they go forth *weeping*, bearing precious Seed, *Ps. 126. 5.* Their time of *sowing*, is a time of *weeping.* They sow in showry weather, in a rainy time, the Seed they sow most commonly in steep'd in tears. *Mine eyes, saith David, is consumed with grief, Ps. 6. 7.* He wept so much that he was shriveled up to nothing like a bottle in a smock, as his own expression is, *Ps. 119. 83.*

You see then it is not *unlawful* nor *unfit* sometimes to express our grief in tears. But you will ask me *what these times are* I will tell you in a word, *sinning times*, and *suffering times*, are weeping times. A word or two of these in order.

1. *Sinning times*, are weeping times. And that whether they be sinning times *with others*, or *our selves.*

1. *Sinning times with others*, must be sorrowing times, *with us.* Our Saviours Bowels rowl'd within him, when he look'd about, and *saw the hardnesse of the Peoples hearts, Mark 3. 5.* Rivers of Waters run down mine eyes, saith David to the Lord, *Ps. 119. 126.* because men *keep not thy Law.* If they will not hear saith *Jeremiah, Chap. 13. 17.* My Soul shall weep in secret places for their pride, and mine eyes shall weep sore and run down with tears. My Soul and Eye shall weep together. You shall observe that those whom God appointed to be marked and singled out for preservation, in a common desolation, were such as *sighed and cried for the abominations*

of Jerusalem, Ezek. 9. 4. They did not only keep themselves from the abominations of the time and place on which the Providence of God had cast them, but they mourned for them in others. They were not meer abstainers, but they were mourners, weepers too, and so were snatched as fire-brands out of the burnings, & set as monuments of the mercy of God.

Brethren, if you desire to be preserved in times of common desolation, when the judgements of the Lord are abroad upon the earth, and on the places of your habitation, and to be safe in the day of his anger, work your hearts to this temper, while other men are sinning, be you mourning; While others are committing horrible abominations, be you lamenting and bewailing them, sighing and crying for those abominations. That when God come to visit, he may find the sighs breathing from your hearts, the drops running down your cheeks, and all about you wet with tears.

2. And as sinning times with others, so our own sinning times especially, must be our weeping times. Though David were a good man, yet he was a great sinner, and so he was a great weeper. In Psal. 6. 6. We find him even drowned in tears. *All the night long (saith he) I make my Bed to swim, and water my Couch with my tears.* An Hyperbolical expression of unmeasurable weeping. So, Mary Magdalen, had much forgiven her, and thereupon she loved much, and wept much, Yea, she made a bath of tears, in which she washed the feet of Christ, Luke 7. 37. It is observed of the people of the Jews, that when they had surveyed their monstrous sins, they drew forth water (out of the Fountains of their guilty eyes) and poured it before the Lord, 1 Sam. 7. 6. When once their hard and rockie hearts were smitten with remorse, they melted into tears. They wept by Buckets, not by Drops. It is a woful frame of heart, when men can sin, but cannot sorrow.

2. As sinning times are weeping times, so suffering times are weeping times. And that whether they be suffering times with others or our selves.

1. Suffering times with others, must be sorrowing times with us. We must weep with them that weep. The Holy Ghost himself takes notice of it, as remarkable, in Nehemiah, ch. 1. 4. that when he heard of the distresses, of his Brethren, he sat down (as one astonished) and wept and mourned certain days. And  
*Jeremiah*

*Jeremiab crieth out in such a case, Oh that my head were waters (nothing else) and mine eyes a fountain of tears, (both eyes one fountain) that I might weep day and night (without cessation) for the slain of the Daughters of my People. It is our duty to remember them that are in Bonds, as bound with them, and them that are distressed, and broken and undone, as if we our selves were broken and undone with them. Oh let it not be said of any of us, that we swim in pleasures, while our Brethren swim in tears. That we have lain upon our costly Beds, & stretched our selves upon our Couches, that we have eaten the Lambs out of the flock, and the Calves out of the stall, that we have chanted to the Viol and invented Instruments of Musick to our selves, that we drink wine in Bowls, but are not grieved for the afflictions of Joseph, Amos 6. 4, 5, 6.*

2. And as when others are afflicted, so when we our selves are so, it is a proper time to weep. The poor distressed Church draws up a Catalogue of all her troubles, *Lamentations*, 1, 12, &c. And then concludeth at the 16. Verse, for these things I weep, mine eye, mine eye, runneth down with water. Yea, she complains that she had wept so much, that her eyes did fail with tears, *Lam.* 2. 11. I might give other Scriptures, where you shall find them flowing abundantly on such occasions. But this may satisfie to shew you, that it is not unlawful, nor unfit, sometimes to express our griefs in tears. And what those weeping times are: Times of sinning, and times of suffering, either with others, or with our selves.

*Use. 1.* They are mistaken then, who think it an unworthy and unmanly thing to weep; to drop a tear at any time, as if it argued feebleness of mind, and imbecillity of spirit. How many daring Gallants are there in the World, who despise Gods mourners, and look on such as weep, for the abominations, or the desolations of the times, as a company of poor weak low Souls. And yet *Hezekiah wept*, and *David wept*, even till he crowned himself in tears; who notwithstanding was as gallant and as brave a man as ever lived. The wise man tells us, that there is a time to weep, *Eccles.* 3. 4. And where saith he of mourning thou art mad, and of sorrow, What is it that thou doest? As he doth of joy and laughter, Where do you find a blessing poured out on laughter, as you do on tears and mourning? There are but nine Beatitudes

and

and this is one, *Blessed are they that mourn, for they shall be comforted, Mat. 5. 4.* And therefore they deceive themselves who scorn mourners, and labour to put on that Apathie and Idolence, which is so much commended by the *Stoicks*: Who think it is their Patience, and insuperable Fortitude of mind, to be disquieted with nothing, neither sins, nor sufferings, so far at least, as to shed tears. Their Patience is it? No, 'tis their senselessnesse. I have smitten them and they have not grieved, saith God, of hardened *Israel*, *Jer. 5. 3.* It is not Patience but *Stupidity*, that he bewaileth there in that people.

*Use 2.* What shall we think of those who have no time for tears, or sorrows: They spend their time in mirth, and pleasure, and chase away all thoughts from their hearts, be the occasion what it will, or what it can: These are merry men indeed, I wish they would but sadly lay to heart these few Considerations, and I shall pass on to the third Use.

1. It is a foolish thing, to melt away in mirth and laughter, especially at such a time, when there is nothing upon every side but cause of sorrow. No question they conceive, it is their wisdom to be lively still, however matters go, and to drive away sorrow from their hearts. But what saith *Solomon*, the wisest man that ever lived, *Eccles. 7. 4.* *The wise mans heart is in the house of mourning.* If his Body be not there, yet his heart at least, is there. But on the other side, the heart of Fools is in the house of mirth. You know they use to paint Fools laughing, and wise men, with a serious grave composed look. And surely there is something in it, but the Fool hath not the wit to pick it out.

2. As it is a foolish thing, so it is a sinful thing, to give our selves to mirth and laughter, when God calleth us to sorrow. It is a sin which God doth hardly (if at all forgive) we find that he hath sealed the committers of it up to wrath, and bound the guilt of this Iniquity upon their souls never to be removed again. That is a damning sentence which we find, *Isa. 22. 12.* They were formidable Judgments which the Lord had threatned, and actually inflicted on the Jews. And thereupon he looked they should have carried and demeaned themselves like Mourners, like men that were extremely sensible of his displeasure, and much affected with his hand upon them. But they despised and slighted all,  
and



and gave themselves to mirth and pleasure, and swaggered in a braving way. And what was the event and issue of it; *Surely this Iniquity shall not be purged from you till you die.*

3. And as it is a foolish, and a sinful thing, so it is a *dangerous thing*. There is a fearful woe denounced to such as *laugh*; for they *shall mourn*. The Lord will one day turn their vain and foolish mirth, to weeping and lamentation. It will be Gall and Wormwood in the latter end. They that are always making merry, and never grieve at the distress of the Church, they *shall go captive with the first, as God denounceth, Amos 6. 7.* Whoever escape they shall be sure to have their portion. The Lord will set them in the Front to undergo the sharpest brunt, and the more fierce encounter of his Vengeance. And though they bear it out a while, the Lord will surely meet with them another day, when they shall have their portion there, where there is *nothing else but weeping and wailing, and gnashing of Teeth*. They that do nothing else *but laugh* in this world, shall do nothing else *but weep* in that to come. And all their carnal joy will prove *crackling of thorns under a pot*, soon in and soon out, and flashes of Lightning before Eternal fire.

*Use 3.* And therefore in the third place, since there are times to grieve, and to express our grief in tears, let this be a *Caveat to us, not to look for too much joy in this world*. Let us not cast too much upon it, lest we be disappointed and deceived. It's that we are very apt to cozen and delude our selves about, when we are on a merry pin, and flourish in a prosperous estate, it is our manner to conclude that we shall never have a storm again, and that this happy time will never end. And so we run upon a double inconvenience; we grow remiss in making preparations for a time of sorrow; and when it comes upon us unexpected it cuts the deeper, and disquiets us the more. How often shall you hear it from the mouths of some, when any heavy Cross befalls them, alas they never dream'd of this, they never look'd to see this doleful day: the weaker and unwise they. Did they not know what they are, *born to trouble as the sparks fly upward*, so that they have a natural tendency to it? That they are *wandering in a vale of tears*; in which they must look out for many storms. It was a pretty Speech of Seneca, *Dolor & voluptas*

*voluptas imbecem cedunt, brevior voluptas*; Joy and sorrow have still their turns and entercourses here, but Joy (most commonly) hath the speediest dispatch. And therefore in the midst of joy, let us be wisely casting upon times of sorrow, & making preparation & provision for them. And that you may not faint either in the *sence and feeling*, or in the *apprehension and expectation* of them; I shall drop down a few Cordials.

1. *The times of tears and sorrow, are better for us then the times of mirth and laughter.* And hence, saith Solomon, in the fore-alleged Scriptures, *Eccles. 7. 2. It is better to go to the house of mourning then to the house of feasting.* Is it not a more pleasing good, but it is a more profitable good; though it be not more delightful, yet it is more beneficial to be where there are tears and lamentations, then to be where there is nothing else but laughter. And that upon these two Accounts.

1. Times of grief and tears, *prepare for grace*, They fit us for the work of holiness upon our souls. They settle us, and fix us, and make us capable of good impressions. When there is nothing else but mirth, we have light and frothy spirits, our fancies rove, our thoughts and our imaginations wander: But when the Lord presenteth nothing else before our eyes but tears and lamentations, this calleth home our thoughts, It renders us unto our selves, and makes us fit for holy motions. We see it by experience, that the very men, who when they are upon a merry Pin, are senseless and incapable of any good, they have such vain and foolish hearts: when they are brought into a melting frame, then they are mild and tame as Lambs, then they are pliable and flexible, and tractable; so that a little child may lead them. If you visit them, if you counsel and advise them for their good, then you shall have their ears, and hearts too.

2. And as the times of grief and tears prepare for grace, so they *increase and further grace*. Grace will spring and grow the more for such showers as these are. It prospers better in a moist and watered then in a dry and barren soyl, And if you search the sacred Story, you will find the greatest weepers to have been the greatest Saints. As David, Peter, yea, our Saviour Christ himself. Indeed this pretty Seed delights to have such dews as these; the Seed of Prayer, of Repentance, yea, that Immortal Seed, the Word of God,

doth best when it is sown in tears. When we *repent in tears*, our hearts relent and melt most. When we *preach and pray in tears*, we move our selves and others most; — *Si vis me flere, dolendum est Primum ipsi tibi*. This Seed when it is watered thus springs up the faster, and bringeth forth the more plentiful increase.

2. These times of grief and tears will end at last, and end in joy. You shall weep (saith Christ to his Apostles,) but your sorrow shall be turned into joy. They that sow in tears shall reap in joy; and he that goes forth weeping, bearing precious Seed, shall doubtless come again with rejoicing, bringing his sheaves with him. There is no doubt, no question to be made of that, and therefore it is bound with an Asseveration, which takes away all scruple from it, he shall doubtless come again with rejoicing, bringing his sheaves with him. It is the custom every where to have good chear, and to be merry when they reap. So it was among the Jews, as you may see *Deut. 16. 13, 14*. And therefore this is used in Scripture to express the greatest joy, *Isa. 9. 3*. They shall rejoyce before thee according to the joy of harvest. So, though the Christian, sows in rainy weather, in a weeping time, all shall be sweet, and calm, and fair, when the reaping time comes. He shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven, feeding on the hidden Manna, and drinking of the pure and Chrystal River of Water of Life, proceeding from the Throne of God, and of the Lamb, and there they shall be merry all together. When once he comes to God's immediate presence, he shall have joy, full joy, yea, the fulness of joy, *Psal. 16. last*. In his presence is fulness of joy, and pleasures for evermore.

3. The joy that is to come will pay for all. It will be such, so plentiful and overflowing, that it will make a full amends for all your present tears and sorrow; It will quite overcome the sense, and the remembrance of them. Alas, our trouble here is nothing, in comparison, it is a light and easie Burthen. Our afflictions is but short, it continues but a moment, but the time is drawing nigh, when this little light sorrow, shall be wholly swallowed up in endless and unutterable joy, This short affliction which lasteth but a moment, shall end in everlasting and unmixed pleasures, *2 Cor. 4. 17*. It worketh for

for us, a far more exceeding & eternal weight of glory: Oh what transporting comfort is there many times, in reaping the first fruits of the Spirit! that we are ready to cry out, if the *first fruits* be so sweet, what will the *Harvest* be? If the *earnest* be so great, what will the *Possession* be? When we shall be filled and satisfied, with the delights that heaven yields to all eternity. I could say as *Peter*, *It is good to be here, let us build Tabernacles here.* But I must hasten to another Observation.

*Dott. 2.* That we are very subject to misplace our grief, and to mistake the Ground and Object of our sorrow.

So did these Daughters of *Jerusalem* you see, they wept where they should not, and they wept not where they should. And therefore Christ Corrects their sorrow in the Text; *Daughters of Jerusalem, weep not for me, but weep for your selves and for your Children.* A great part of the sin, and corruption that hath invaded humane nature, consists in the disorder and distemper of our passions and affections; and lies especially in two things, either when we *miss the right object*, or *transgress the just measure*: When they are either *ill placed*, or *ill proportioned*: When we mistake in either of them, When we are troubled where we should not, or too much troubled where we should; we are much to be condemned: And both of these we are very subject to. The first is pertinent to our purpose, we are extremely apt to *grieve and to be troubled where we should not.* It is no wonder that we find *Esau* faulty here, mistaken in the object of his sorrow: He sought Repentance, and sought it *carefully with tears*; as you may see, *Heb. 12. 17.* But what Repentance did he seek with tears? Alas he missed his mark, he sought not his *own*, but his *Fathers Repentance*; fain he would have his Father to repent of his pouring out the blessing on the younger Brother *Jacob*, and consequently to revoke it, and to call it back again: But when he saw that was not to be done, and heard his Father say, *I have blessed him, and he shall be blessed, he lifted up his voice and wept,* *Gen. 27. 38.* Yea the Apostles and Disciples of our Saviour Christ himself mistook in this, that they misapplied their sorrow. They were extremely grieved and troubled that Christ was ready to depart, & to withdraw his fleshly presence from them: Whereas he tells them plainly, *It is expedient for you that I go away,* *John 16. 7.*

It is not only expedient for me, but it is expedient for you; so that here was no real cause of grief and sorrow. And hence our Saviour puts a stop upon it, *John 14. 1. Let not your hearts be troubled*, q. d. I see that you misplace your grief, Come it must not be so; I will not have it to be so; let not your hearts be troubled.

Poor Mary was greatly at a loss in this particular, she stood besides the Sepulcher of Christ weeping, *John 11. 20.* Why what's the matter? The Body of the Lord is gone. Had she found him dead there, it seems she had been very well content: So that her grief and sorrow was in deed (although she did not understand it, and intend it so) that Christ was Risen. She should have wept over an *unbelieving heart*, (that doubted of the Resurrection of her Saviour) and not over an *empty Grave*, from which his Body was deliver'd; God having loosed the pains of Death, because it was not possible that he should be holden of it, *Acts 2. 24.*

I might add other instances, but these may suffice to clear the point; That we are very subject to misplace our grief, and to mistake the ground and object of our sorrow: And there are two especial causes of it. *viz.* Either because our understanding is misled, or our Affections mislaid.

*Reas. 1.* Sometimes we are very subject to misplace our grief, because our understanding is misled. We do not Judge aright of that, which is indeed the only, or the greatest cause of trouble. Some apprehend their tears are fitter to be spent on their Afflictions, then their sins: They see no great hurt in sin, but they feel much in Affliction; Affliction is a grievous thing to them; but corruption is not so. There is a principle in Nature which makes a man averse from penal evil, but there is none at all, that maketh him averse from sinful evil: so that a man needs nothing else but Nature to make him sensible of penal evils of Afflictions, but he needs more then Nature, to make him sensible of sin: And hence it is, because the greater part of men have nothing else but nature in them, that they are so exceedingly affected with the one, and so regardless of the other.

Now these affections follow apprehensions, as they always do; They are mistaken in their judgements, and so they misapply their passions: They look upon their sins as small matters,  
but



but they amplify their troubles and afflictions, as he in the *Poet*, I am ten times, twenty times, an hundred times miserable; And hence they weep for their afflictions and will not be comforted; while they have not a tear to spend upon their sins; And this in probability was *Israel's* case, *Jer* 30. 15. They were extremely troubled at the miseries that were upon them, but they were little troubled at their sins; They cry'd because of their Afflictions; they did not only sigh and mourn and grieve and weep, but more then so they cry'd aloud; which shews extremity of sorrow: But we hear nothing of any sorrow for their sins. And therefore God comes in and interrupts them, why what's the matter with you, can you tell why you take on in this fashion? *Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine Iniquitie: because thy sins are increased.*

And so for penal evils, they mistake there too; They think that *Temporal Judgements*, are greater and heavier then *Spiritual Judgments*: They take the *bidily plague* to be worse then the *plague of the heart*: a *famine of corn*, then the *famine of the w<sup>o</sup>rd*; and so they grieve more for the one, then for the other; and they had rather loose their *Saviour*, then their *Hogs*: That is the first reason then, why we misplace our grief, Because our understanding is misled.

2. The second is, Because our *Affection is misled*, I mean our love; for love is the commander of our other passions: It is the first & great wheel of the soul, that carries all the rest about, & governs them as it pleaseth. Love is the strongest of the passions & affections, & therefore all the rest yield to it, and are greatly sway'd by it: And by this means it comes to pass, that if we misplace our *Love*, we are in danger to misplace our *Sorrow*: For we shall surely grieve for that most, which we love best, whether it be best or not. Oh what a deal of vain unnecessary sorrow, do many throw themselves into, by misapplying this Affection! Their love is settled where it should not be, or it is stronger then it ought to be, to such a friend to such a comfort, to such a relation, & when they find a disappointment by the removal, or the change of that which they have set their hearts too much upon, their *grief* is answerable to their *love*. Strong affections (especially when they miscarry in th' object of them) do cast men into strong afflictions.

Oh how was *David* overcome with the death of *Abſalom* ! though yet indeed, the cutting of him off, was a great and ſignal mercy, to himſelf, and to his people. And therefore *Joab* even rates him for it, 2 Sam. 19. 5. and following verſes. Saith he, *Thou haſt ſham'd this day the faces of all thy ſervants who have ſav'd thy life, and the life of thy Sons, and of thy Daughters, and thy wives : Since thou haſt lov'd thine enemies, and hated thy Friends, and haſt declar'd this day, that thou regardeſt neither Princes nor Servants : and I perceive that if Abſalom had lived, and all we had died this day, it would have pleaſed thee well.* You ſee the reaſon of his immoderate and overflowing ſorrow for him, was his inordinate affection to him : which was ſo out of meaſure great, that when he heard the news, his paſſion wrought, and he was haſting to a room to give it vent. But alas, he cannot hold till he come thither, but diſcharges at the ſtairs as he is going up, 2 Sam. 18. 33. *He wept as he went and ſaid, O my Son Abſalom, my Son Abſalom, would God I had died for thee, O Abſalom, my Son, my Son.* You ſee then both *that*, and *why*, we are ſo ready to miſplace our grief, and to miſapply our ſorrow.

*Uſe.* The application of the point ſhall be for caution and direction, both together ; To watch our hearts againſt it, that ſo we lay not out our tears amiſs : Be circumſpect that you do not miſpleaſe your grief, and that you do not miſtake the ground and object of your ſorrow, like theſe poor Daughters of *Jeruſalem*, who wept where they ſhould not, and wept not where they ſhould. Oh what a deal of grief do ſome men waſte away, when there is no cauſe at all ! how do many men take on, when they are croſt in poſſeſſion of their luſts, and hindred in their ſins, which is indeed a great mercy ? Oh what floods of tears do ſome men pour out upon a petty ſlight occaſion, at a trifling accident !

Beloved, tears if they be ſhed aright, are precious things ; God puts them up into his Bottle, as if they were of great value : and yet ſome lay them out on nothing : how will they weep, and grieve, at any diſappointment in their ſmall affairs, any miſcarriage in their buſineſs, and little petty loſs, any unkindneſs from their friends, or neighbours, any affront on provocation in the leaſt degree ; nay if they be but croſſed in their wills, though it be beſt indeed they ſhould : and their ſorrow

sorrow is bestowed on little trifling inconsiderable things. Why, my beloved, have ye not other manner of things then these to grieve for? what think you of your *own sins*, with all their bloody aggravations? what think you of the *horrible abominations*, and *woful desolations* of the Land? and of all the wrath of God, that hath been lately manifested and reveal'd from Heaven against us, more ways then I am able to expresse? I might be very large in shewing you particularly and distinctly, both what you *should*, and what you *should not* grieve for; and giving you directions from the Word of God about it. But because the time spends, and I would not be prevented of that which I have principally in my eye, I shall pass over many other things that so I may apply my self to the occasion. Methinks I see the clouds gather, and return after the rain: and out of question many of you are come hither with a sufficient stock of sorrow: your *hearts are full of grief*, and your *Souls full of trouble*, and your *bottles full of tears*, brim full. You have drawn water, and are ready to pour it out before the Lord this day. My work shall be to guide you, and direct you (with our Saviour in the Text) how to bestow these tears, and how to spend this sorrow, that you may not weep in vain, I say to you as Christ doth to the Daughters of *Jerusalem* (with a little alteration) *weep not for him, whom the Lord hath taken from you, but weep for your selves and for your Children.*

1. *weep not for him.* I know the loss of such an able, faithful, painful, zealous Minister of Christ as he was, ought to be very much bewailed; men of such hidden worth as he had in him, and of such publick use and service in the Church, should not be raked up in their Graves, without tears, and lamentations: *Joash* a wicked King wept for a good Prophet, and that with very great affection, *2 Kings 13. 14.* *He wept over his face and said, My Father, my Father, the Chariots of Israel and the Horsemen thereof.* And if you mark the carriage of the Saints, when such as he (I mean our dear and worthy Brother) have been taken from them, it would warrant all the tears you have to spend on this occasion. In the first of *Kings 13. 30.* You find a Prophet burying a Prophet, and melting over him when he Inter'd him; *He laid his Carcase in the Grave and mourned over him, and said*

*alast my Brother! how solemnly did Israel lament the death of Samuel, and made their grief as remarkable and publick as their loss, 1 Sam. 25. 1. It is observed of Stephen that he was carried by devout men to his burial with great lamentation, Acts 8. 2. And God forbid that such an one as we have lost, should die away, as if he were not desired; that he would steal into his Grave, as if there were no notice taken of his death. No my Beloved, weep, and weep on; sit down and weep till you can weep no more; yet still I say, weep not for him.*

Your loss is unacceptable indeed; and time perhaps will shew it to be greater then as yet you see. But tell me my Beloved, *is he a loser any way? Nay, is he not an infinite gainer? Is not this best of all for him? Indeed to have continued in the flesh was better for you; as the Apostle stares the case, when he was strained, Phil. 1. 24. But for him it was far better to be dissolved and to be with Christ. Now he enjoys a full deliverance from all corruptions, all temptations, all afflictions: a full return of all his prayers, and Breathings after God and Christ, in which he was transported, when he was drawing near his glory: A full reward of all his tiring and incessant labours. Oh blessed soul! you know a voice from Heaven hath said, Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them. Therefore I say weep not for him.*

There is one thing I must confess that makes this Providence the sadder to us. You know it is the Prophet Davids Prayer, Ps. 102. 24. *Oh my God take me not away in the midst of my days.* The Lord indeed hath taken him away in the midst of his days, and in the midst of his Ministry. But is he gone to Heaven too soon? Too soon indeed for you, but not for him. Is he got home to his Fathers house too soon? Is he with God, and Christ, and Angels, and glorified Saints too soon? what doth he wish that he were back again with you? hath he his everlasting rest too soon? his glorious recompence too soon? Brethren, he wrought a pace you know, while he had strength, and finished the work that God had given him to do betime. So that it is no wonder though he hath his wages early, sooner then such dull heavy slugs as we are. His life was short indeed, though filled up with grace and duty, and God hath made but an exchange of an eternal one for it.

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He was a burning and shining light, burning with enflamed affections, till the Oyl was spent, and shining in a exemplary conversation. But this Lamp is not extinguished, but onely lighted up, to flame and shine in a more glorious place. And there he shall shine forth as the Sun, for ever and ever. So that I may say still, *weep not for him.*

2. But you will ask me, for whom shall we weep then ? I answer, for *your selves, and for your Children.*

1. *weep for your selves.* The Lord you see hath made a woful breach upon you, as it is said of *Uzzah*, 1 Sam 6.8. And that your hearts remain unbroken, they are unsutable to this heavy dispensation. God hath remov'd his holy faithful servant, not into a *blind corner*, but into a dark pit. The Grave hath newly shut her mouth upon him, he is gone hence to be no more in this world : you shall behold him now no more in the Land of the Living : your eyes shall see your Teacher here no more for ever ; you shall now be no more *enlightened* with his clear *instructions* : no more *enliven'd* with his zealous exhortations : No more *quickned* with his fervent prayers : no more *warm'd* with his Heavenly discourses : no more *cheer'd* with his sweet consolations : no more *guided* by his holy example. The Lord hath made him up among his *Jewels*, because indeed we were not worthy of such a precious Gemme as he was : he hath in anger and displeasure pluckt away one of our Pillars, as if he meant the house should fall. And shall we be insensible of such a stroke ? Shall we have tears enough to waste upon our petty losses, and not to have a tear to spend on this inestimable and irreparable one ? Brethren, you are allow'd to weep here, though not for him, yet for *your selves* : and that especially in two respects.

1. *For the sins that you have done*, for they have made this sad work. They are the true and real cause of all your losses. They are your sins that *binder good things* that they come not to you ; or *take them quite away* when they are come. If God carry you *aside into a wilderness* and *strip you naked* there of any mercy ; as if he meant to lash you to the purpose ; *Your ways and your doings have procured you these things, such is your wickedness.* Believe it, you have sinned some way or other, against the Mercy which the Lord takes from you : they are our sins against the Ordinances of the Lord,  
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that cause the Lord to take away our Ordinances from us. They are our sins *against the Ministers of Christ* (in that capacity as Ministers) that provoke him to remove our Ministers from us ; yea many times to take away the Candlestick and light together. You may take up the lamentation of the Church this day ; *The Crown is fallen from our heads ; we to us for we have sinned.* They are our sins that weaken and impair and kill our Ministers, who are indeed the Churches Crown, and the glory of Christ.

Sometimes we overvalue them, and then we kill them with kindness. Sometimes we undervalue them, and then we kill them with neglect, and make them do their work with grief : Sometimes we are untractable, and unthankful, and unfruitful ; and God calls away his workmen out of the Vineyard that will yield no better fruit. Nay sometimes we decline, and grow remiss, and cold, and flat, we lose our love to God and Christ, and then he takes away our Beloved comforts from us. And let me tell you, some of you have backslidden grievously, and sensibly abated of your former Zeal and Holiness, and strictness in the ways of God. Yea, sinned scandalously to the dishonour of Religion and the Gospel : this grieved our dear Brother, who will grieve no more now ; I had it from his Mouth and Pen, how tenderly he took some late miscarriages, and how near they went to him : These things brought him low among you, who was low enough before ; and made him to bewail many who have manifestly sinned, and have not repented, as the Apostle speaks, 2 Cor. 12. 21. Oh how it wounded him, after so many labours and so many sufferings, for your establishment and confirmation ; to see such declinations and backslidings. He might have said with the Apostle, 1 Thes. 3. 8. Now I live if you stand fast in the Lord, if not I die ; and dead he is.

Oh my dear Friends, What have your sins done ? What hath your barrenness, and your unfruitfulness, and your backsliding done ? I know you lov'd him with a very high affection, and have made it to appear in many outward declarations to your great praise. But the best way to shew your love to the true Ministers of Christ ; who seek not yours, but you ; who seek not profit and applause, but fruits ; is to bear their just-reproofs and to be amended by them ; to hear and obey them

them in their regular directions ; to follow all their good examples : for the Ministers of Christ are *Samples* to the flock, and *Samples* must be wrought after. And in a word, to bring them in the return of all their labours , in holiness and holy walking ; that they may see the travel of their souls and be satisfied. Nothing but this will satisfy them, and make them do their work with joy. I know you lov'd him, as there was cause enough you should ; but say in truth, have you improv'd him ? I am assur'd that many of you (a considerable number) have improv'd him to the utmost of your power. That you have made the most you could, of his indefatigable and incessant pains among you. That you have gathered up the very fragments of the Bread of Life, and pick'd up the very Crumbs, that nothing might be lost. That you have eyed his exemplary conversation, and walked according to your pattern. And this I make no question is no small comfort to you in this doleful day. But have you *all* done this ? Are there no secret stiches at the heart of any of you, upon this consideration ? He spent his strength indeed among you , he wasted and consumed himself, that you might flourish. But tell me , have there been answerable fruits among you, of holiness and obedience ? when he fed you, have you prosper'd ? he got a poor lean wither'd body , that you might have fat souls. And are you all *fat and well liking* ? oh what lean souls have some of you, who have attended on his Ministry, even to his dying day : how hath your rich and fat Pasture been cast away upon you ? So that our Brother might have said (in reference to many) as the Prophet did, I have spent my strength in vain. However he is glorious with his God. But I am very much afraid that many of you will find this holy witness who is now ascended, Witnessing against you, when the day of trial comes.

Dear Friends : Be not offended if I tell you, that your sins have had a stroke in the sickness, and the weakness, and the death of your deservedly beloved Minister. They were our sins that killed Christ ; He was bruised for our iniquities, and broken for our sins. He bare our sins in his Body on the Tree. And so they are our sins that kill the Ministers of Christ. You have often seen your Saviour slain before you, by and for your sins. No<sup>w</sup> you have seen a holy Minister of his, slain by the same

same hands. And yet your sins live still to do more such work, and the Lord knows where it will end. There is no execution done upon them, who have done such dreadful execution in our view. Oh let your hearts break, and your tears run down, till your lusts be broken, mortified, and destroyed; or else they will break you, and destroy you. If you have any love to Christ, to the Ministers of Christ, or to your selves, you may see cause enough to weep, though not for our deceased Brother; yet for your selves, and for your sins. That's the first thing then, weep for the sins that you have done.

2. For the Judgments that now you may be like to suffer. To this our Saviour referreth in the Text, weep for your selves and for your children, that is, for the extremity of wrath and delectery vengeance, that is about to come on you and them. Even so say I to you my Brethren, with the Apostle, *Jam. 5. 1. Go to now, weep and howl, for your miseries that shall come upon you.* Oh let not that complaint of the Prophet, *Isa. 57. 1. Be renewed against you, The Righteous perisheth and no man laieth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come.* Our dear Brother now deceased was a righteous man, yea a Preacher of righteousness. The Lord you see hath taken him away; oh what evil is come! When such as he are hous'd, what dreadful storms may there be like to fall? Brethren, the holy Ministers of God, are the peoples Life-guard, *The Chariots of Israel and the Horsemen thereof, 2 Kings 13. 14.* They are anointed Cherubs that cover. They are a shelter and a covering from the storm, and from the rain. Sometimes they are called *Shepherds*; and the business of a Shepherd is to keep and save the flock. Sometimes they are called *Angels*; and Angels are the Guardians of the Lords people: they guard, and cover, and protect a people.

Now this they do while they *instruct* them so to walk, that wrath may not come upon them while they *Intercede* with God, and stand up in the breach, to keep out the indignation that is flowing in upon it. A praying Minister (and such a one have you lost) one that bare you on his heart continually before the Lord (as *Aaron* did the names of *Israel* on his Breast-plate.) I say a praying Minister, is a protection to the people. Its true, the fervent prayers of the meanest Saint, are  
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an incredible defence to any place, to save it from the strokes of God. And therefore they are stiled *Intercessors*, *Isa. 59. 16.* Because they mediate with God when he is angry, and by their zealous supplications hold his hands. But yet however, though it be a certain truth that God hath much respect to the petitions of his weakest servant, yea though perhaps some private Christians may excel a holy Minister in prayer; yet God hath more regard to the intreaties of his faithful Ministers, who have a special charge, and commission to be his *Remembrancers* for the good of that people, which he committeth to their charge; and their Petitions are of more avail and power with God both to procure his blessings, and avert his judgements. *Moses and Aaron among the Priests, and Samuel among them that call on his Name: They called upon the Lord, and he answered them, Pl. 99. 6.* Why doubtless, so he heard the prayers of his other Saints. But these his holy Priests and Prophets had the Ear of God (as special favourites have their Princes Ears) and could be heard and answered, when others were denied access and audience. And this is not obscurely intimated in that protestation of the Lord of *Israel*, concerning their approaching desolation, *Ezek. 14. 14.* *Though these three men, Noah, Daniel and Job were in it, they should deliver but their own Souls.* By which, he insinuates, that when the absolute Decree is once gone forth, it can by no means be revok'd; so he suggests withal, that if it had been feasible, these holy Prophets would have done it, (*q.d.*) were those three men in *Israel*, they would put me to it hard, and try me shrewdly to forbear the Land, I should be hardly able to deny them. He said he would destroy them, had not *Moses* stood before him in the breach, to turn away his wrath, *Psa. 106. 23.* Oh how did *Moses* stand against him, and bind the hands of the Almighty, when he was about to strike. So that the Lord intreats and flatters with him to let him alone, *Exod. 32. 10.* While such a *Moses* are *Intercessors* for a people, God forbears, he holds his hands, and restrain his indignation; as he that means to strike, observes what strength there will be likely to oppose him: and when he looks and sees, that there is no *Intercessor*, then he goes on with his design, *Isa. 59. 19.* Then his Arm brings Salvation to him, and he puts on the Garments of Vengeance.

Brethren,

Brethren, you are in greater danger then you are aware, by the removal of your praying Minister : for you have lost one Intercessor, if any breach should happen between God and you. Yea, you have lost your covering, if a storm of wrath should fall. So that it may be said of you, as it was once of Israel when *Moses* was a way, that you are naked; and what, are you in *Laodicia's* case indeed? do you not know that you are naked? are you naked and are you not afraid? are you naked and not ashamed? this would become a state of innocence indeed; in which it was observed of *Adam* and his Wife, that they were both naked, and were not ashamed, *Gen. 2. 5.* But will it suit with such a state of sin and danger, as the best of you are in? do you not find your selves uncovered? have you no sense and feeling of it? especially at such a time as this, when the Judgements of the Lord are abroad upon the Earth, upon the Land, upon this very place in which you live, more ways then I am able to express. Alas, alas, you are uncovered, whether you know it, yea or no. And it is perhaps some mercy, that you are not quite uncovered. Here spend your tears, and you shall not misplace your sorrow. That is the first branch of direction; weep for your selves : for the sins that you have done, and for the Judgments that you may be like to suffer.

2. There is a second yet behind, and I have done. weep for your Children. Weep not for me, saith Christ, but weep for your selves, and for your Children. And why for them? Because their Children were to bear a share, and suffer with them in the wrath that was about to come upon them, as you may see, *Luke 19. 43.* For the days shall come upon thee (saith our Saviour) that thine enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy Children with thee. Brethren, if you have any tears left, draw a few upon your children? you are not able to foresee what miseries your little ones may be reserved for : and verily their danger is increased as well as yours, by this stroke : for you have lost a Catechiser, as well as a Preacher; you know what care and pains he took, and what a gift and faculty he had in instilling holy knowledge into your children, and you little ones, while he had liberty in publick, and strength with



with opportunity in private. He took a very great delight to tamper with them, and to tole them on to the holy ways of God, by all the means that he was able to devise. It was his very last design (as he was always full of holy Projects) to take some course, that children might be more general principled in the grounds and fundamentals of Religion then they are. And I am very well assured, that many of your Children, have such liquor poured into them by his means, that they will relish of it as long as they have a day to live, and it may be bless the Lord and him for it, to all eternity. And therefore you have cause enough to weep that you have lost a Minister that was *fit and apt to Teach*, not your selves only, but your Children too, and *make them know the way of the Lord*. Not to feed the Sheep only, but to lead the Lambs too, and to bear them in his bosom, as the expression is, Isa. 40. 11. I have done with the directions, *Weep for your selves, and for your Children*.

And now for the close of all, I say again, *weep not for him*, his sorrow certainly, is *turned into joy*, and therefore so let yours be also. He hath receiv'd that blessed sentence, *well done good and faithful Servant, enter into thy Masters joy*. And let me tell you (I speak it upon good assurance) he went triumphantly to glory: *An entrance was Ministred to him abundantly into the Heavenly Kingdom*. As he drew nearer Heaven (till his disease prevailed against his reason (he grew still more Heavenly. When Grace and Glory were about to joyn, grace in him was most Glorious. Oh with what extasie, and ravishments of Spirit did he flie away into the bosom of his Saviour!

I have but one word to add, and it is that of the Apostle, Heb. 13 Remember him that had sometimes the Rule over you, who hath spoken to you the word of the Lord, whose Faith follow, considering the end of his conversation. And that was a blessed end indeed. Remember him, to follow him in all that were exemplary in him, whether concerning Faith, or Life, that walking in the holy way that he did, you may at last come to the happy End and Place where he is.

JOSEPH

# JOSEPH ALLEINE ANAGRAM.

*I see hope in all.*

**A** Angels behold, and joy to see such Men,  
As this Heroick Saint, whose Tongue, and Pen,  
And Heart, and Hand, were ready, nimble still  
with diligence, to do his Masters will;

Here Hope his Sails did fill.

Heb. 6. 10, 11, 12.

Such fragrant Graces as all wondred at,  
Perfume his Name, but few can imitate;  
He purifi'd himself from things amiss,  
As one that long'd to see his God in bliss;

Hope was the ground of this.

John 3. 2, 3.

His heart with light, judgement with zeal did shine,  
Both speak an exemplairy great Divine.  
In every Scene was seen some signature  
Of Love, for others benefit and cure;

Because his hope was sure.

Col. 1. 4, 5.

His life a warfare was: no slavish fear  
Of Earth or Hell did in his breast appear.  
The Fight is fought, the Battel fully done,  
Trophies and Palms are his, the Field is won;

Hope is turn'd to Vision.

Rom. 8. 24.

His Spirit advanced is to Heaven above,  
Triumphing there, plac'd on the Tower of Love;  
Blest with an everlasting shining day,  
Circled within his Saviours arms alway;

Oh, here his chief hope lay.

1 Tim. 1. 1.

Singing perpetual prayes to the Lamb,  
By whose pure blood the world he overcame:  
Bearing a part in that Harmonious Quire,  
The object of his constant strong desire,

To this hope did aspire.

Acts 26. 6, 7.

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FINIS.

W. D.

